

# EDITORIAL

We are pleased to present issue 40 of the Collection, which focuses on the theme of “Philosophy in the education of principles and values.”

In recent decades, the axiological debate on ethical training in education has become increasingly relevant due to social, cultural, and technological transformations that are redefining the way individuals construct meaning, coexist, and act in the contemporary world. In this sense:

Education in values becomes the driving and regulating principle of the educational practice necessary to achieve the personal and social transformation of individuals. The axiological nature of education determines the type of individual and society we wish to have (Aguilar Gordón, 2024, p. 142).

The philosophy of education, especially in its axiological aspect, has emphasized that the teaching of values cannot be reduced to the transmission of norms, but rather it requires reflective, dialogical, and critical processes aimed at the development of moral virtues, ethical deliberation, and the responsible construction of freedom, as proposed by Cortina (2017) and Nussbaum (2021), among others.

Philosophy, as a rational exercise in understanding good, justice, coexistence, and human dignity, is a fundamental axis for values in education, as it allows for the analysis of the anthropological and ontological foundations that underpin ethical action (Savater, 2018; Camps, 2020).

In the field of education, this approach is linked to contemporary trends such as discourse ethics, civic ethics, democratic education, and peace education, which seek to train citizens to think critically, coexist peacefully, and participate in social life with moral responsibility (Habermas, 2015; Pagès & Santisteban, 2019; UNESCO, 2023).

Thus, lines of research such as the didactics of ethics, educational axiology, ethical dilemmas in professions and digital technologies (ICT), and the formation of virtues play a decisive role in shaping an education oriented toward full human development.

The overall objective guiding the reflections in this volume is to analyze the role of philosophy in the education of principles and values,



identifying its axiological foundation, its contributions to the formation of moral virtues, and its current relevance for coexistence, democratic participation, and the critical construction of ethical meaning in educational contexts.

It is important to emphasize that, although education in values is recognized as an essential component of integral development, there is still a gap between the curricular formulation of ethical principles and their actual experience in educational environments, hindering the consolidation of virtues, coherent ethical practices, and deliberative capacities in students. This problem worsens by the influence of polarizing social discourses, the overexposure of children and young people to technology, the loss of moral authority figures, and the insufficient philosophical training of teachers, who forget that “values in education are characterized by instilling ethical, moral, and social principles in students... that it leads to the comprehensive formation of the human being” (Aguilar Gordón, 2024, p. 142).



The central theme of this publication is pivotal because it highlights the fact that philosophy allows values to be grounded and clarified from a critical and rational perspective. Values in education require distinguishing between social habits, imposed norms, and universalizable ethical principles. Philosophy provides conceptual frameworks for understanding justice, freedom, dignity, and the common good, avoiding dogmatic or merely instrumental views (Cortina, 2017). This theoretical basis strengthens the subject’s ability to deliberate, argue, and act autonomously and responsibly.

Furthermore, it is important to consider that axiological training strengthens democratic coexistence and citizenship. Political and moral philosophy emphasizes that values are not only taught but also practiced through dialogue, recognition of others, and nonviolent conflict resolution (Nussbaum, 2021; Habermas, 2015). In increasingly diverse societies, promoting justice, solidarity, cooperation, and professional responsibility is essential to sustaining inclusive and democratic educational communities.

Additionally, the theme of this issue is clearly relevant today, as new ethical dilemmas require deep philosophical reflection. Artificial intelligence (AI), the use of personal data, digital disinformation, and the impact of social media generate unprecedented dilemmas that cannot be addressed without solid principles of truth, responsibility, and respect (Camps, 2020).

Likewise, global crises and social tensions demand ethical education for coexistence. Political polarization, the loss of interpersonal trust, and intercultural conflicts highlight the need to strengthen public ethics

based on dialogue, democratic values, and the recognition of human dignity (Pagès & Santisteban, 2019).

In recent times, there has been a growing demand for professional ethics in all disciplines. Society demands professionals capable of acting with integrity, justice, and social responsibility, an important aspect in which “the educator’s action functions as an external determinant of the student’s behavior” (Tourrián López, 2024, p. 50), a space in which education plays an essential role, insofar as through the cultural area it develops “the values derived from the character and meaning inherent in the concept of ‘education’ to generate in students skills, habits, attitudes, knowledge, and competencies that enable them to decide and carry out their personal life project” (p. 53).

This links directly to areas such as the teaching of professional ethics, the search for truth, and axiology applied to working life. For their part, contemporary philosophical trends contribute new pedagogical perspectives. From the ethics of care to critical thinking and the intercultural approach, philosophy broadens the pedagogical horizons of values education, promoting a more humane, reflective, and conscious education.

This publication contains ten articles organized into two sections: one on the central theme and another on miscellaneous topics.

## First section

The academic journey begins with the work “Contribution of Ethics Education in Values to Eliminate Hate Speech,” written by Javier Gracia Calandín, from Valencia, Spain. The author analyzes the role of ethical education in values as a fundamental tool to combat the increase in hate speech, especially on social media. He criticizes the technocratic tendency to solve ethical problems through technological innovations, ignoring the centrality of intrinsic values in human action. Through a hermeneutic methodology, the author shows that the philosophy of education oriented towards axiological development allows us to understand that instrumental values can only guide action adequately if they are based on intrinsic values. The most significant contribution lies in redefining ethical education as a practice of realizing values (not as simple theoretical learning) that links freedom of expression with moral responsibility. This approach offers a philosophical framework for addressing the moral disconnect that fuels hate speech and promotes an active ethic capable of strengthening coexistence and human dignity.

The article “Digital Ghosts, Moral Algorithms, and the Challenge of Teaching Ethics in the Posthuman Age,” written by Amitabh Vikram Dwivedi of India, offers a critical analysis of how digital technologies (including AI, algorithmic systems, and metrics-based platforms) are transforming the moral behavior of students and teachers in educational contexts. It introduces the concept of “digital ghosts” to explain the traces of authorship and responsibility that persist (or are diluted) in AI-mediated works, highlighting how current educational models promote a form of posthuman responsibility marked by the erosion of accountability. Through empirical examples (such as algorithmic citation inflation and the use of large language models-LLMs for theses), the author shows that in educational institutions, ethics is diluted in the interstices of a technologically integrated system. His central contribution is to warn that, by increasingly relying on digital infrastructures, education runs the risk of losing its place in academic integrity, thus requiring a rethinking of the moral responsibility of educational institutions in the technological age.



The manuscript “Towards a Didactics of the Concept of Ethics Using the Methodological Resource Video,” developed by Hernán Andrés Morales Paredes and Luis Rodrigo Camacho Verdugo, from Chile, proposes a didactic innovation for teaching ethics in initial teacher training through the pedagogical use of the films *The Chorus* and *The Ron Clark Story*. Based on Brousseau’s theory of didactic situations, the authors design a methodology that encourages critical reflection and dialogue, linking ethical theory with pedagogical action. The use of video proves to be an effective mediator for understanding the relationship between ethics and teaching practice, generating meaningful learning and humanizing university teaching. Its main contribution is the transformation of traditional expository teaching towards an experiential and participatory approach.

The article “Challenges to the Education for Peace, Galtung, and Violence in Digital Social Networks,” by Karen González Fernández (Mexico), Tatiana Lozano Ortega (United Kingdom), and Omar Solis Ramos (Mexico), categorizes violence in digital social networks by applying Johan Galtung’s triangle of violence theory and UNESCO’s recommendations for education for peace. The authors show how violence—direct, structural, and cultural—is amplified in digital environments, affecting social and educational dynamics. Their central contribution is the construction of a conceptual framework that links violence theory and digital practices, proposing an educational basis for developing prevention and peace education strategies in highly technologized contemporary contexts.

For its part, “Secondary School Student’s Perceptions of Sincere Friendship on the Internet,” presented by Jesús Plaza de la Hoz and Zaida Espinosa Zárata, from Spain, examines how secondary school adolescents perceive sincere friendship in digital environments and the role of ICT in the development of social virtues. Through mixed analyses (AtlasTi and SPSS), a paradox emerges: although students consider themselves sincere and believe that social networks strengthen friendships, they perceive less sincerity in other users and doubt the quality of relationships facilitated by ICT. The work demonstrates that an explicit focus on virtues improves digital coexistence and can guide digital citizenship education programs based on virtue ethics.

## Second section

The research “Critical Thinking Skills Motivated by the Study of Hume’s Problem and Confirmation Paradoxes,” by Rafael Félix Mora Ramirez of Peru, shows that the study of Hume’s problem of induction and confirmation paradoxes (Hempel and Goodman) enhances specific critical thinking skills in students. Based on a philosophical and logical analysis, it identifies 22 skills developed when addressing these epistemological issues. Its most significant contribution is to demonstrate that paradoxes—traditionally seen as abstract theoretical exercises—are an effective teaching resource for strengthening analytical, interpretive, and argumentative skills in philosophy education.

The article “The Pedagogy of Textual Genres and Curricular Scaffolding as a Didactic Mediation for the Comprehension of Philosophical Texts,” by Hernando Enrique Hurtado Ballestas, Nayibe del Rosario Rosado Mendinueta, and Andrés Fernando Forero Gómez, from Colombia, presents a pedagogical proposal based on textual genre pedagogy (TGP) and Bruner’s curricular scaffolding to facilitate the comprehension of philosophical texts in secondary school students. By working with Plato’s *Allegory of the Cave* in a vulnerable context, it demonstrates that this methodology significantly improves literal and inferential comprehension by allowing students to identify discursive genres and semantic structures. The central contribution is to offer a replicable model of didactic mediation that democratizes access to complex philosophical texts, overcoming practices of mechanical memorization.

In the article “Thomas Mann’s *The Magic Mountain* and its Contribution to Civic-Ethical Education,” created by Amada Cesibel Ochoa



Pineda and Cayetano José Aranda Torres from Spain, the authors reflect on civic-ethical education in current educational contexts, using frameworks of European nihilism and the philosophy of health. They identify elements in Mann's novel that promote Platonic *apagōgē*, self-care, civic courage, and responsibility in the face of war. Their main contribution is the integration of literature, ethics, and health philosophy to propose a civic education that fosters autonomy, freedom, and responsibility, demonstrating the relevance of literary narrative as a formative tool.

The study "Towards an Understanding of Mathematical Imaginaries in Contemporary Secondary Education," conducted by María José Parada Carreño, Antonio José Bravo Valero, and Juan Diego Hernández Albarracín of Colombia, analyzes the mathematical imaginaries of secondary school students and their impact on learning, identifying how beliefs, perceptions, and social practices shape young people's relationship with mathematics. Through interviews and grounded theory, the research reveals a dual imaginary: one positive, associated with usefulness, critical thinking, and empowerment, and another negative, linked to anxiety and pressure. The key contribution is to show how these imaginaries influence mathematical attitude and performance, providing evidence for designing more flexible, sensitive, and student-well-being-oriented pedagogical strategies.

The editorial proposal for this issue concludes with the article "Environmental Education for Strengthening Ecological Awareness, Sustainable Development, Prosperity, and Human Well-Being," written by Luong Thi Hoai Thanh and Nguyen Viet Thanh from Vietnam. The paper emphasizes that environmental education is a strategic pillar for addressing the ecological challenges affecting Vietnam, especially climate change, pollution, and ecosystem degradation. Its main contribution is to demonstrate that strengthening ecological awareness through educational processes (both formal and informal) is essential for promoting sustainable development, prosperity, and human well-being. The authors argue that integrating environmental protection into policy-making, community action, citizen participation, and international cooperation can increase the country's resilience, improve biodiversity conservation, and ensure an environmentally responsible future. In addition, they highlight the role of digital transformation, legal reform, and strategic planning as key elements in promoting sustainable practices in economic and socio-cultural sectors. The article provides a comprehensive vision in which environmental education becomes a mechanism for citizen empowerment and an indispensable tool for achieving the goals of the 2030 Agenda.



Taken together, the articles that make up issue 40 of the Collection constitute an invitation to rethink, from the perspective of the philosophy of education, the ethical challenges of our time. Each manuscript offers critical and innovative perspectives on moral education, democratic co-existence, the responsible use of ICT, the construction of citizenship, and the development of fundamental intellectual skills. Readers will find in its pages a plurality of approaches that engage in dialogue with each other, opening horizons for understanding the axiological complexity of the contemporary world and, at the same time, for assessing the relevance of philosophy as a discipline that guides human action and educational processes. This convergence of reflections not only enriches the academic debate but also proposes pedagogical paths capable of responding to emerging ethical, social, and cultural challenges.

We therefore invite researchers, teachers, students, and the entire global academic community to carefully explore each of the works presented, to allow themselves to be challenged by their arguments, and to use these readings as a starting point for further research. The philosophy of education continues to be a fertile space for understanding the meaning of values, promoting critical thinking, and guiding more humane, supportive, and responsible educational practices. We present this new edition as an incentive to continue researching, reflecting, and collectively building an education committed to human dignity, justice, peace, and the common good. May this volume inspire us to delve deeper into the ethical paths demanded by the present and to renew, through philosophical reflection, the educational horizon we aspire to build.



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Floralba del Rocío Aguilar-Gordón  
Editor

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